لا إله إلا الله محمد رسول الله

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THE REVIEW OF RELIGIONS

February 1965

ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his Second Khalifa.

The new Caliph undertook a vast programme particularly of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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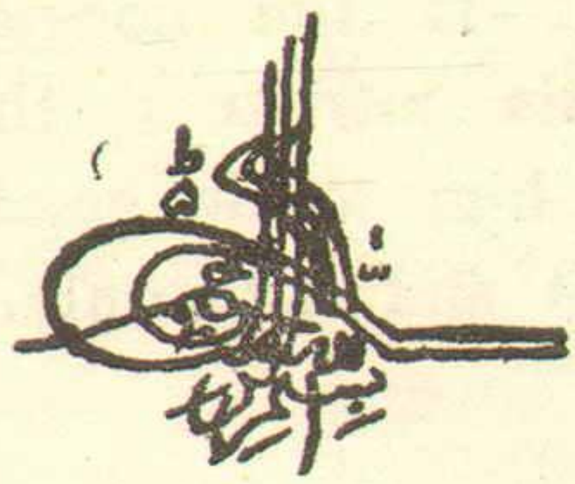

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The Holy Prophet's Character

Maulana Abul A'ta

Translated into English by Ch. Ali Muhammad B.A., B.T.

It is a truism to say that a man acts, in this world, according to his own convictions. The various traits of his character are the direct result of his convictions and beliefs. His dealings with his fellow-beings reflect the trend of his mental inclination. In other words, the conviction of a man is the guiding spirit which controls or influences his deeds and actions. The strength of his convictions, their solidity and sincerity provide the basis on which the superstructure of his character rests. The stronger the conviction of a man, the brighter and more glaring the traits of his character.

The Character of a Prophet.

A prophet is the best man of his time. His conviction or belief in the existence of God, His powers and His atributes is stronger than that of any other man of his time. This is why he is regarded the most distinguished of all men with regard to his deeds, and a pattern for others as regards his

character. In sooth, it is the conviction and faith in the existence of God and His attributes that keeps a man away from evils and prompts him to do good deeds passionately and sincerely. It is the faith and faith only, that is the fountain-head of a good character.

As a rule, prophets are raised at a time when people are wholly engrossed in moral and spiritual degradation, belief in the existence of God and His worship is non-existent in the world. Whenever the world experiences such a phenomenon, a prophet is sure to be raised for the amelioration of men. God manifests Himself to the best and noblest of men of the time. Noah, Abraham, Moses and Jesus all appeared as Messengers of God. But the mission of all these prophets was limited and confined to a particular country or region and a particular period. They, therefore, addressed their own people and confined the work of reform to their own tribe or community. Jesus instructs his disciples, saying :

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> "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of Israel". (Matth. 10:5,6).

Towards the close of the sixth century of the Christian era the moral and spiritual degradation of the human race had reached its lowest ebb, it was not confined to a particular region or country, it was universal. The whole world was engulfed in darkness. The unity of God was replaced by the plurality of gods. Man, who was born to worship the one true God, sank so low as to worship 360, nay, 33 millions of gods. He lost all sense for human values. Liberty, equality and fraternity were unknown. Slavery was the order of the day. The crying need of the times was that a Saviour should appear if humanity was to be saved. And lo! there was a man of God in Mecca, who saw and felt for humanity, his heart melted for its renovation and uplift. It was Muhammad, peace and blessings of Allah be on him. He disdained iniquity, injustice, murder and infanticide. He loved God with all his heart and he loved humanity more than any other man before or after him. He loved his God so passionately that he was

altogether lost in Him, human imagination cannot comprehend the spiritual status he enjoyed in the sight of his God. Says the Arab poet :

وراء ذاک فلا اقول لانه ـ سر لسان النطق عنه اخرس

"He is beyond, far beyond human imagination — a secret that the tongue is unable to describe."

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As a result of his singular and intense love for his Creator, God manifested Himself to him in the completest form and sent him not but as a mercy for all peoples. He loved humanity in a manner the parallel of which it is vain to seek elsewhere.

Both, friend and foe, have written volumes to describe his character in their own way. From orphanage to kingship, his character remained the same throughout. He secured no distinction for himself or his family. He was the King but he wore no crown, he issued no coins in his name. The main object of his life was the establishment of the unity of God upon earth and the amelioration of humanity. He devoted the whole of his life for this dual purpose. God says :

قل ان صلاتی و نسکی و محیای و مماتی لله رب العالمین لا شریک له و بذالک امرت و انا اول المسلمین

Say, 'My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the Worlds. He has no partner. And so I am the first of those who submit. 6:163,64.

His Prayers :

In order to study his character, it is essential to have a glance at his daily prayers to his God. The study of his prayers clearly shows that every moment he kept Allah before his mind's eye. Here are some of them :

(a) When he woke up in the morning he would say :

الحمد لله الذی احیانا بعد ما اماتنا و الیه النشور

"All praise is due to God Who gave us Life anew, after our death (sleep) and to Him shall we return.

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(b) Coming out of his house he would look at the sky and say :

ربنا ما خلقت هذا باطلا

"My Lord ! Thou hast not created the sky in vain".

(c) Going out of his house he would say :

بسم الله توكلت على الله اللهم انى اعوذبک من ان اضل اواضل

او اظلم او اظلم او اجهل او يجهل على

"In the name of God, I put my trust in Him. I seek protection of Thee, O God lest I should misguide or be misguided, or I should oppress or be oppressed ; or I should be rude to anyone or any one should be rude to me.

(d) Entering the market - place he would say :

بسم الله اللهم انى اسئلك خير هذه السوق و خير ما فيها و اعوذبک من شرها و شر ما فيها اللهم انى اعوذبک ان اصيب فيها صفقة خاسرة

"In the name of God I enter the market,-place O God grant me the blessings of this market, but keep me away from its evils ; I seek Thy protection lest I should suffer any loss in my dealings here."

(e) Returning home he would say :

اللهم انى اسئلک خير الموليج وخير المخرج بسم الله ولجنا وعلى الله ربنا توكلنا

"O God, bless my entry and bless my exit. In the name of God is our entry and our exit, we put our trust in God, our Lord".

(f) When going to bed, he would say :

بسم الله اموت و احى

"In the name of God do I go to bed and in His name shall I rise."

(g) On seeing the new moon, he would say:

اللهم اهله علينا بالامن والايمان والسلامة والسلام ربى و ربک الله

"O God, let this new moon bring us peace and security. God is my Lord as well as thine, O moon. Or he would say;

هلال رشد و خير هلال رشد و خير هلال رشد وخير

"Grant us, O God, goodness and prosperity during this month. (three times)

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(h) On riding a horse or a camel, he would say:

سبحان الذى سخرلنا هذا و ما كنا له مقرنين وانا الى ربنا لمنقلبون

"Glory be to God Who pressed it into our service and we had not the strength to subdue it.

(i) While setting on a journey he would say;

اللهم انا نسئلک فى سفرنا هذا البر والتقوى و من العمل ما ترضى اللهم انا نعوذبک من و عثاء هذا السفر و كابة المنظرو سوء المنقلب فى الاهل والمال اللهم انت الصاحب فى السفر و الخليفة فى الاهل والمال

We implore Thee, O God, goodness and piety in this journey and such deeds which may be pleasing to Thee. We seek thy protection against all inconviniences and hardships in this journey and against any trouble behind in our family or our property. Thou art the best Protector of our family and property we have left behind.

(j) On entering a habitation he would say:

اللهم رب السموات السبع و ما اظللن و رب الارضين السبع وما اقللن و رب الشياطين و ما اضللن و رب الرياح و ما ذرين فانا نسئلک خير هذه القرية و خير اهلها وخير مافيها و نعوذبک من شر هذه القرية و شر اهلها و شر ما فيها اللهم ارزقنا جناها و عذنا وباءها اللهم حببنا الى اهلها وحبب صالحى اهلها الينا

"O God, Lord of the seven heavens and Lord of those things which are under their influence; Lord of seven earths and Lord of those things which are on them; Lord of all evils and evil influences; Lord of winds that scatter particles, we implore the good of this place, the good of its inhabitants and the good of everything in it, and we seek protection of Thee against everything evil of this place and the evil of its inhabitants. Bestow upon us, O Lord, the benefit of fruits of this place and keep us away from the pestilences of this locality. O Lord, make us friendly to the people of this place and the people of this place friendly to us."

(k) Returning home from a journey he would say:

آئبون تائبون عابدون لربنا حامدون

"We return home worshipping our Lord and praising Him."

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(l) During the battle of the Ditch, he taught the following prayer to his companions:

اللهم استر عوراتنا وامن روعاتنا

"O God, cover up our weaknesses and change our perils into peace."

In short, prayers formed an integral part of his character. He taught his commpanions to pray to God for everything they needed, however small it may be. He always laid stress on the importance of prayer and its philosophy. He said prayer is useful in a calamity that has befallen a man and it is helpful in preventing a calamity that is imminent. Again he said:

"Fortunate is the man who prays to God, because the doors of mercy have been flung open to him."

It was his prayers which he offered at the dead of night that millions of people in Arabia were enlivened in the twinkling of an eye, those who lay dead in their graves came to life, the blind began to see, and the dumb began to talk; his prayers caused a spiritual revolution the like of which had not been vitnessed under the sun before.

II

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The second phase of his character consists of his intense love for humanity. His heart was full of love for all humans, black or white, red or yellow. Even birds and animals received his blessings. He suffered at the hands of his enemies but he always prayed for them For he would say:

"O God, guide my people to the right path,
for they know not what they do to me,"

After the fall of Mecca, the Quraish, his bitterest foes were at his mercy. All the atrocities they had heaped upon him and his companions passed before their eyes. They were criminals through and through. They deserved every punishment. But the Holy Prophet forgave them all out of magnanimity. Love creates love. The magnanimous act on the part of the Holy Prophet (peace be him) could not fail to reciprocate feeling of gratitude from the side. The hearts of his enemies also felt the touch of gratitude other and thnks-giving. They embraced Islam in numbers and became his devoted followers. The bitterest enemies became the warmest of friends, and in subsequent wars of Islam they laid down their lives for the religion which the Holy Prophet had preached to them but they had striven, tooth and nail, to destroy. Idol-worship disappeared from Arabia like the morning mist.

As for his friends, the companions, he was all love for them. His charming manners, his personality and the great signs they had witnessed at his hands made them the most ardent and faithful followers of his. They sacrificed their lives for the sake of him whom they dearly loved. The story of their love, and their fidelity to the Prophet was witnessed by humans only once since the creation of the universe. In the battle of Badr when the whole military might of Mecca was arrayed against a handful of Muslims, the Holy Prophet prayed to God saying, "O God, if this small community of Muslims is killed to-day on the field of battle, Thou wilt never be worshipped on the earth again". But his prayer was heard and the handful of Muslims put to rout the warriors of the Quraish and took prisoners too.

Even the birds and animals received his blessings and care. It is related that the Holy Prophet one day went to

the house of a companion. As soon as he entered the house an old and lean camel of the companion grouched painfully, whereupon the Holy Prophet said to the companion, "Why do you keep it hungry, why not give it sufficeint fodder, for it has just complained of you to me". Again it is related that a Bedouin found out the young ones of a bird in the nest and caught them all. The mother flew about in distress but could not help. Then it flew down to the young ones and was caught by the Bedouin who brought the whole lot to the Holy Prophet at Medina. The Holy Prophet told the Bedouin to have mercy on them and place them back in their nest properly.

Countless examples of his large-heartedness, his large-mindedness and his magnanimity might be cited from the traditions. To be brief, it is no exaggeration to say that he was a vast occean of mercy and compassion. This is why he is a perfect model for humanity. God says in the Holy Quran :

لقد كان لكم فى رسول الله اسوة حسنة لمن كان يرجوا الله

و اليوم الآخر و ذكر الله كثيرا

"Verlily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much."

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Why Should Man Survive Death?

By Major Dr. Shah Nawaz Khan

This is a pertinent question which must be rationally answered. It has been observed that all noble human works emanate from a faith in Resurrection of the soul. For, without a belief in the life in the Hereafter, virtue is deprived of all values. It is not possible to free it from ostentations viz, to render it for the love of God alone and discharge it as a matter of sacred duty and an honourable heritage.

1. The assurance that man is immortal and death does not dominate him, makes all the difference in the world in our relations with God, our cosmic environment, with our fellowmen and ourselves. Time obsession, intolerance and greed, are the root of much of the evil in this world. We covet, we hoard, because of this race with time.

Many men refrain from committing crime for fear of the law and the police. Many will loath sexual crimes to save their reputation and to avoid disease. Others still, will even perform the pilgrimage to Mecca and always stick to honesty, truth, (business morality) to make their business flourish. But these acts of so-called virtue will not purify their heart and increase their relationship with God—the true Fountain-head of righteous life.

2. Faith in this doctrine dispels fear of death and prompts man to sacrifice his life like a brave martyr for the defence of his country, nation and the cause of truth and freedom of conscience in the world. On the other hand, people who do not believe in a life beyond the grave, generally tend to incline towards worldy pleasures and they are not prepared to relinquish their comfort under any circumstance.

3. Again it is observed that many people die at a time when their aspirations and designs have not yet fully materialised

or matured. Many more pass away and they are not rewarded for their good works. For instance, martyrdom, the noblest human act of self-sacrifice, is not rewarded in this world. Very often wicked people go scot free and many innocent persons are sometimes wrongly punished. Hence it is imperative, there should be a life and a supreme court of justice in the Hereafter, for the atonement of our short-comings and the redress of iniquities and injustices of this world.

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This spiritual court of the universe will weigh the works of man in their true perspective, consider their motives and prove his guilt from actual records based from the cryptographic evidence of his hands and feet, eyes and skin, before pronouncing judgement on the award of punishment to the evil-mongers and transgressors. It is not fair to punish an accused person until he is convinced that he is in fact the criminal or the offender, which is only possible in the Hereafter where there is no possibility of a ransom, intercession., bribery or faulty judgement due to favour or fear.

4. The individuality and uniqueness of man also prove the necessity of a survival (life after death). Man is the only creature who is vested with a free will and is able to choose between good and evil for the pleasure of God. No other creature possesses such dual powers. In other words, "man is the trustee of a free personality, which he accepted at his peril". (Al-Quran) This is the reason why only human beings will be resurrected after death. Even the angels and the Satan will not be rewarded or punished for the innate nature of their duties.

Satan will certainly be cast into hell but its burning abyss is no punishment or pain for him, because he will be returned to his mother land, his sweet home: being fiery creature. Similarly the angels will be ushered into paradise, but this is no reward or pleasure for them, because they too will be returned to their birth-place; being spiritual creatures, created from NUR (light). Only human beings, who are created from dust, are amenable to suffer in the flames of hell or enjoy the pleasant breezes of paradise.

5. The true object of man's creation also demands that

there should be a life after death where the spiritual and mental faculties of man should be perfected. According to the Holy Quran this grand object is perfect love of and union with God ; a naked manifestation of His Glory and complete submission to His will, which evidently is not possible in this material world with man's present fleshy envelope.

"Human Ego aspires after unity with the ultimate Ego (God) in a more inclusive, effective and unique manner and it needs many different kinds of environment to achieve this object. In this world the continuity of tension in the Ego cannot possibly be maintained without breaks necessitated by periods of relaxation and sleep". (Iqbal)

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9. The system of Evolution also warrants a life beyond the grave, where man can continue an uninterrupted progress on the path of spiritual advancement, in a new and subtle form, with a sublime body and soul. Failing this, it is feared that man's mental and spiritual evolution will come to a halt, which is more disastrous than bodily death.

Man's present life history is ephemeral like the May Fly as compared with his unlimited past, in the bodies of his ancestors and on the surface of the earth, in common with the vegetable kingdom and the mineral world, before his emergence from a sperm-drop in the mother's womb. He has passed through unknown primordial cryptic stage of evolution in millions of years since the time the earth was separated from the sun. The nature of this long chain of life cycles still lies in the penumbra of obscurity. Similarly metaphysical evidence can't enlighten us as to the place, where man is translated to after death, which again is an endless journey in the abyss. In brief, man's past and future is shrouded in a deep mystery and only a few score years of his present life cycle (Kairos) are open to us for study and investigation. Man passes through three different stages of evolution in three different worlds, with quite different environmental conditions and each successive state is higher and better evolved than the former one.

(*i*) *Man part of the parents' bodily system*

Firstly, before separation from the father and mother's body the destined embryo (Zygote) is a part of the parents' tissues and system, in the form of ultra microscopic germ cells. It develops there and is kept alive with blood formed from the food, derived mostly from the soil (dust). When the germinal cells complete their development in the parent's body their further progress is halted and they are constrained to leave their parents' bodies in order to find an independant existence as an individual entity.

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(*ii*) *Man in the mother's womb*

After separation from the parents' tissues the life cell becomes a Zygote and finds a resting place in the mother's womb. There it undergoes development and passes through various stages of evolution, according to the biological principle, "Ontogeny repeats Phylogeny". After completing the period of gestation (8-10 months) its further development is discontinued and it becomes necessary to separate and remove it from the mother's womb. This separation is so imperative, vital and urgent, that if the foetus is not removed from the uterus (womb) by natural means or by human manipulations, life of both mother and infant gets in peril. Hence the foetus urges its mother to pass it on to a new world, where he could continue his progress of evolutionary development, physical as well as mental, in a new and wider environment. Thus the infant is ushered into a new world by the mid-wife or the accoucheur.

iii) *Man in this world*

The infant is born and continues its uninterrupted physcial and mental development in this world, until he attains youth and middle age. Generally after three score and ten years, he begins to show signs of old age and after that he becomes senile. With the advent of senescence, a sudden change occurs in him and the wise old wizard of a grand father becomes a child again. Not only his mental evolution is stopped but his memory also fades. He is quite blank like an infant. His five senses fail him. His brain can no longer replenish its lost reserves of

phosphorus and lecithin and he not only cannot retain any new impression but looses all his precious treasures of useful knowledge, which he had diligently acquired in his life time. His mental and spiritual evolution is suddenly interrupted on account of failure of his mental faculties, to manifest the powers of his soul.

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At this stage, there are only two courses open to Nature regarding disposal of this worn out, tottering victim of advanced senility. First course is to allow man to drift along with his wrecked body and brain, which is becoming an increasing liability to the family as well as the society. The second course is to separate the precious soul from the wornout body and bestow on it a new body to enable it to continue its unlimited and uninterrupted progress in a new world. This release of the soul from the burden of cumbersome body is called death and the emergence of a new, young and healthy body in the Hereafter is termed Resurrection.

A simple analogy will serve to illustrate this point. During intra uterine life, the link between the foetus (infant) and the placenta (after-birth) is very vital. But after delivery of the child the position is reversed and an early interruption of this vital link becomes imperative in order to protect the new born babe from the deleterious effects of poisons absorbed from the disintegrating placenta. Similarly the worn out body has got to be separated from the soul at the time of death to save the latter from complete annihilation.

Was it not then wise and merciful on the part of the Creator to institute a system of death and resurrection for the body and soul ? Don't you realise that it was most cruel otherwise, to allow an old decrepit senile creature to linger on for centuries in this state of complete physical bankruptcy and mental insolvency, with his spiritual stamina at its lowest ebb and finally to dump him into a pit along with his valuable record of mental advancement and spiritual achievements.

The Holy Quran has also vehemently supported the doctrine of resurrection on grounds of the universal system of evolution in the following verses :

"O people if you are in doubt on account of the resurrection (then consider that) We have indeed created you from dust, then from a sperm-drop, then from a clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We may make (our power) manifest to you. And We cause what We will to remain in the womb for an appointed term, then We bring you forth as babes, then (We rear you) that you may attain to your (age of) full strength. And there are some of you, who are caused to die (prematurely and there are others among you, who are driven to the worst part of life (with the result) that they know nothing after (having had) knowledge. And thou seest the earth lifeless but when we send down water there on, it stirs and grows every kind of beauteous vegetation. This is because Allah is the Truth and that it is He Who brings the dead to life and that He has power over all things (22 -5, 6).

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The three stages of man's emergence during the course of evolutionary development are clearly elucidated in these verses. Firstly, the state of man as part of parents' body as well as the stages before the onset of sexual reproduction are expressed in the word dust (Turab) and then stage two (mother's womb)is described in detail and lastly the 3rd stage viz, the regression and retrogression of mental faculties due to advanced senescence is mentioned and finally a logical conclusion is drawn from it viz, that this imminent dissolution of consciousness is averted by transmuting the soul to the next world with new opportunities and this is brought about by a merciful provision of God known as death.

7. The Resurrection of the human soul is also imperative because man cannot make peace with death or with the idea of death. Human consciousness cannot tolerate the idea of its permanent dissolution. The mind constantly obsessed with the fear of doom and annihilation (consciously or sub-consciously) cannot work efficiently, healthily or peacefully.

"A man cannot come in the world with nothing and then go out with nothing. A man has to add up to something." (Arther Miller-Death of a Salesman).

Obviously, it is only the assurance of an ongoing consciousness and new opportunities of a reunion with loved ones and a chance to redress injustice, make it add up). "Resurrection, therefore, is not an external event. It is the consummation of a life process within the Ego. Wether individual or universal it is nothing more than a kind of stock-taking of the Ego's past achievements and his future possibilities." (Iqbal).

8. It is the innate desire of every human being to meet his loving elders, his dear friends and relatives, which must be fulfilled. Happy memories of the departed benefactors also make a sensitive and grateful person anxious to reunite with them. This instinctive urge will also be satisfied in the Hereafter by a personal immortality and subsequent Resurrection of all the departed souls.

9. The Almighty God can create a diversity of forms and types of life which proves His Omniscience and Omnipotence. Hence it is imperative that the human soul should be allowed to re-emerge on the pattern of its first emergence. This will demonstrate to those who allege, that God has been deposed and deprived of all powers to control the universe after its first creation. It will also refute the belief that God was so wearied and exhausted after the first creation, that He had to take rest to recuperate and hence He will not be able to recreate the universe after its dissolution or resurrect the humans after death.

10. The Holy Quran has most logically stressed the necessity of Resurrection in Ch. 2. V 28. It says, "How can you disbelive in Allah ? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and to Him shall you be made to return." In this verse five distinct periods are mentioned, in the evolution of man on this planet and in the Hereafter, namely :

(i) A state of somatic death (inactivity) in the mother's womb.
(ii) Life in this world after emergence from the womb.
(iii) Somatic death.
(iv) Resurrection in the Hereafter.
(v) A return to God (HASHIR-e-MAHSHAR).

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In this connection the first question to be solved is, why a life-less embryo was given life (soul) at all, in the mother's womb? There must have been an aim and a purpose for it and consequently a code of moral conduct must have been prescribed by the Creator, for the spiritual guidance of man, which justifies the necessity of a revealed Book. The second question requiring an anwer is, why a perfect human being was made to suffer death after its first emergence in this world and why he was not permitted to live this world upto the Day of Judgement? This clearly shows that there was a serious and vital purpose in the first creation of man, which could not be fulfilled in this world. Hence it was necessary to translate him into another more refined and sublime world to continue its unlimited evolutionary progress, beyond the grave. This is the only sound philosophy and true rationale of the necessity of survival after death. As explained before, in view of the past history of man, which is spread over millions of years, it is highly improbable and illogical, that his career should abruptly come to an end, with the dissolution of his body.

Why should man die at all?

An absorbing question deserves our serious consideration, namely, why should man die at all? What is the object of death? Why death is a necessity? Is it not possible to prolong man's life till eternity, in such a manner, that, he does not get old and his brain continues to remain active till eternity? In other words, it may be asked why personal immortality cannot be achieved in the present life?

It has already been explained that the object of man's creation in this world is to attain communion with God, and earn the other rewards of Paradise, by exercise of his free

will in the conduct of the present life. The removal of the sting of death is a blessing and from an evolutive point of view, it is the greatest invention of Nature. It is also a necessity for the continuous spiritual evolvtion of man. Just as it is imperative that a child should be removed from the mother's womb, after say 9 or 10 months, in order to provide extensive opportunities for his physical, mental and spiritual development in a wider world, similarly it was necessary to remove man from the 'womb' of the earth after a few score years of activity, in order to provide unlimited opportunities for his spiritual advancement in a much more extensive, etherial and eternal world.

Death is also a necessity in order to modify and enrich Heredity, by the mixture of foreign strains and the pooling of acquired characters. Besides, it can equally be argued, why man was removed from the mother's womb at all? Was it not a cosy, quiet and a warm resting place for him, with no worries and anxieties, no stress, no hurry and scurry of the outside world? Just ask a child of four or five years, if he is happy in this world or he would rather have been left in his mother's womb? His spontaneous retort will be an emphatic 'no.' It is true that inspite of the worries and hardships of life, no human being is prepared to return to his mother's womb, if it were at all physically possible.

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Sympathy and Fellow-feeling

From a speech of the Promised Messiah

(Translated by A. R. Bengalee)

Religion has only two aspects and two main parts, both of which should be observed by human beings. One is duty to God and the other is duty to His creatures. Duty to God means not to associate any one else with Him as His partner and not to set up any equals to Him, either in His person or in His attributes, or in love and fear of and devotion and obedience to Him.

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Duty to man means not to behave towards a fellow-being with pride or vanity, or treachery, injustice or iniquity and such other misbehavior or misfeasance; in other words, there should be no deficiency in or deviation from good behavior; and duties and obligations of fraternity should be strictly observed.

To the ears, these duties and obligations sound only as two sentences, but they are very difficult to carry out. It is only through Allah's great grace that man can prove true to these two aspects of man's duties and obligations. In some persons the propensity of anger is so predominant that he loses temper on very trifling matters, and his anger is so excited that neither his heart nor his tongue can remain pure or under control. He harbours malice and spite in his heart and goes on designing unholy plans in his mind against his brothers, and utters abuses with his tongue. In some persons the sexual propensity is so predominant that, falling prey to it, he transgresses the limits prescribed by Allah.

In short, until one's moral condition is perfectly all right, one cannot attain that perfection in faith which entitles one to be admitted into the group of the blessed ones and to be favored with true Divine knowledge. So, after one has truly believed in the Unity of God, one should try one's best, day and night, to reform one's moral condition.

I find that, now-a-days, man's moral condition is extremely low and depraved. Most people are the victims of suspicions, and evil conjectures. On very trivial matters, they entertain evil conjectures and suspicions against their fellow brethren and are not inclined to put a favorable construction on their actions, rather they impute such guilts and blemishes in themselves, they would strongly resent it. So, first of all, it is essential that man should not entertain any bad notion or conjecture against his brethren, and should always be optimistic in his notions about them; such optimism or good notions about others promotes love, affection and feelings of mutual friendship and amity, which again promotes the strength of the Community, and precludes occasions of finding fault with others. Further, it saves man himself from entertaining envy, grudge, malice and rancor and such other evils.

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I find that many people do not have any feeling or sympathy for their brothers. They do not spend their time, money and energy for them in times of their difficulties. If one brother starves, the other does not pay any attention to or take care of him, or if he is involved in any other kind of difficulties, he would not spend any part for his sake. In the sayings of the Holy Prophet, peace and blessings of Allah be upon him, there is great urge and exhortation for taking care of one's neighbor and showing sympathy to him. There is a saying of the Holy Prophet to the effect that, while cooking, one should pour more water in one's curry in order to share it with one's neighbor. Ponder, how strongly fellow-feeling has been emphasised. But now-a-days people do not care for this saying of the Holy Prophet, peace and blessings of Allah be on him; every-body satisfies his own stomach only. Remember that the word "neighbor" does not mean only those who live in the adjoining house, but your brothers living hundreds and thousands of miles away from you are all your neighbors. You should entertain fellow-feeling for them, and think of their wel-fare and leave no stone unturned to show sympathy to them. Every one should daily ponder and see how far he is acting on these injunctions and how far he is sympathetic to his brothers, and how much good treatment he is according to them. This is a

very great responsibility devolved on man.

God does not need your sympathy, nor does He care for it. He sends down guidance for your good, and He is solicitous for your welfare. It is written in an authentic Hadith that on the day of judgement, Allah will say to a group of people:

> "I was hungry, but you did not give Me anything to eat; I was thirsty but you did not give me water to drink; I was sick but you did not see Me; I was destitute, but you did not extend your helping hand to Me".

Being surprised at this, those people will say:

> "O our Lord, when wert thou hungry and we did not give Thee food? When wert Thou thirsty, and we did not give Thee water? When wert Thou sick, and we did not visit Thee? When wert Thou destitute and we did not help Thee?"

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Allah will answer:

> "Such and such a servant of mine was in need of these things, but you showed no sympathy to him. Sympathy shown to him would really have been sympathy shown to Me."

Likewise, Allah will say to another group:

> "Bravo, you showed sympathy to Me. I was hungry and you fed Me; I was thirsty and you gave Me water to drink; I was sick and you visited Me; I was needy and you helped Me."

That group will, then, say:

> "O our Lord, when did we behave with Thee in this way?

Allah will say:

> "The sympathy you showed to such and such a servant of Mine was really shown to Me."

In reality, to show sympathy to God's creatures is a very lofty and noble deed, and Allah likes it very much. What can

be a greater approbation and appreciation of sympathy than that God would consider this as sympathy shown to Himself? In human relations too, it happens the same way. If one's servant goes to one's friend and the latter takes no care of him-neither gives him bed to sleep on, nor gives him anything to eat or drink, that person will certainly not be pleased with his friend. He will resent that his servant has not, at all, been taken care of. In short, service done or good treatment accorded to the servant is, as it were, service done or good treatment accorded to the Master. God, too, is very sensitive of apathy or ill treatment done to His creatures, because His creatures are very dear to Him. So, one who shows sympathy to Allah's creatures and treats them well, shows sympathy to Allah and thereby wins His pleasure.

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In short, treating others well is the secret of all success. In my opinion, the performance of this aspect of duty to God's creatures strengthens the aspect of man's duty to God also, which is hidden. I cannot even imagine that Allah will ever suffer to go unrewarded the faith of a person who treats his fellow-beings well. Of course, such good treatment when accorded for the sake of show is not acceptable to God. Sincere good behaviour with fellow-beings strengtens one's faith. But bear in mind that sympathy shown for the sake of ostentation bears no fruit as it is not for God and is wanting in sincerity. Many people make inns and such other charitable institutions but their real purpose in doing so is to win fame. So, one should practice charity with a view to pleasing God. If a person practises high morals to please God, his faith is enhanced. Any deed, however small, done for the sake of God, shall never waste, but shall be rewarded by Allah.

Remember that, to me, the circle of sympathy is very wide. I never like those people and their teachings who confine their sympathy to their own community, and teach that sympathy should be shown to one's own commnnity alone, and not to others. I enjoin you to show equal sympathy to all—your own community as well as others. No community or individual should be excluded from the sphere of your sympathy. Some

ignorant Muslims of today tell you to confine your sympathy to Muslims alone. But I enjoin you to show sympathy to all human beings--whether Hindus, Christians, or others. I never like those people who want to confine their sympathy to their own community. Some of them even think it justified to take possession of others' properties by force, by stealing or by any other unlawful means. They think that all sorts of violence and injustice done to other people are legitimate .....Their nonsensical and unfounded ideas have done great harm to themselves and to the community, and turned them almost into beasts. But I admonish you, over and over again, never to limit your sphere of sympathy and fellow-feelings to your own community alone. In this respect, I enjoin you to act upon the teachings of Islam, repeated thrice by Allah in the Holy Quran. It is this !

ان الله یامر کم بالعدل والاحسان وایتاء ذی القربی

"Allah commands you to act with justice, to confer benifits upon others, and to do good to others as one does to one's kindred."

In this verse it has been declaired that the lowest virtue is 'Adal' or justice, which consists in doing good to one who has done good to you. The second stage of virtue is to do more good to one who has done good to you. This stage is called "Ihsan" or confering benifit. Although this stage is higher than the stage of 'Adal' or justice, and constitutes greater excellence and virtue, yet it is not free from defect. Sometimes ostentation, vanity and pride may vitiate the action, sometimes, after confering. "Ihsan" benefit, one may feel inclined to impress upon the beneficiary the benefit done to him. But there is a third stage which is the highest of all. It is the stage of "*Ita-e-zil-Qurba*. It is entirely free from ostentation, egotism, conceit and the tendency to impress upon the beneficiary the benefit conferred upon him. It consists of doing good out of a natural impulse, love and instinctive desire, even as a mother brings up her child.....So if you want to attain perfection in righteousness, raise your virtue up to the stage of "*Ita-e-zil-Qurba*" and do good to others in such a spirit that it proceeds from your very nature.

A Clarion Call !

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The Mosque is a symbol of the existence of Muslim Community in a particular town or city, it is also a means of the organisation and build-up of the Muslims. This is why the Ahmadiyya Community has erected mosques in Africa, Europe and America.

Sisters belonging to the Ahmadiyya Community might have learnt that the building of a new Ahmadiyya mosque in Denmark is on foot. The Central Lajna Amaullah has decided that it should be raised exclusively through the efforts of the Ahmadiyya women as they previously did in the case of the London and the Hague Mosques. I, therefore, request our sisters in Islam to contribute generouly towards the fund and send their contributions to the Sadr Anjuman-i-Ahmadiyya treasury at Rabwah.

Sayyada Maryam
President, The Central Lajna Amaullah,
Rabwah, (West Pakistan).

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Resuscitation

Mr. Bashir Ahmad Orchard

> "Allah takes away the souls of human beings at the time of their death; and during their sleep of those also that are not yet dead. And then He retains those against which He has decreed death, and sends back the others till an appointed term. In that surely are Signs for a people who reflect." (Holy Quran 39 : 43)

Once death has claimed the soul, restoration to life in this world is impossible. This is the decree of God. No one has ever returned from the dead in the past nor will anyone in the future. This teaching of the Holy Quran has been Divine Law since the time of creation and it is also confirmed by the Bible despite resurrection stories promulgated by the churches :

> "As the cloud is consumed and vanisheth away so he that goeth down to the grave shall come up no more". (Job 7 : 9)

The Bible relates eight instances of persons supposedly raised from the dead excluding that of Jesus. (1 Kings 17 : 22 2 Kings 4 : 34. 13 : 21. Luke 7 : 14. 8 : 54. John 11 : 43. Acts 9 : 40. 20 : 9). The unreliability of much of the Bible has been so conclusively established that the authenticity of these stories may be quickly dismissed. God has made it abundantly clear in the Holy Quran that nobody has ever risen from the dead— not even Jesus concerning whom God says in His Holy Word :

> "... they slew him not nor crucified him (i.e. killed him by crucifixion), but he was made to appear to them like one crucified." (4 : 158).

Jesus survived his ordeal on the cross and consequently did not rise from the dead. He was removed from the cross in a state of coma from which he recovered. The New Testament

has attributed a prophecy to Jesus in which he clearly hints that he would not suffer death on the cross :

> "For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the earth." (Matthew 12 : 40)

Jonah was swallowed by the whale alive, remained in its belly alive and came out of it alive. Jesus foretold that similarly he would enter the tomb alive, remain there alive and come out alive.

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The objection that no mortal body could have left the tomb on account of the entrance being sealed with a large stone carries no weight. If the stone could have been rolled into position and sealed, there is no reason why a party of friends could not have overpowered the guards, broken the seal and rolled away the stone. The Gospel accounts relating to what took place at the tomb are so much at variance with one another that the story of the soldiers guarding the tomb is questionable ; so much so that one clergyman has rejected it :

> "The story is infact a later evidential addition to meet the theory that the disciples stole the body and stimulated a resurrection".
>
> (Miracles in the New Testament. Page 81 by Rev. J. Thompson)

Jesus declared that he was a human being and not a spirit :

> "See my hands and my feet, that it is I myself ; handle me and see ; for a spirit has not flesh and bones as you see that I have." (Luke, 24 : 39)

It is quite obvious that Jesus left the tomb by no other way than by its entrance. Even had it been doubly guarded and sealed twice over, Christains have no basis for assuming that it was impossible for a human being to escape from within. According to the twelfth chapter of Acts Peter was thrown in prison

and guarded by four squads of soldiers. He was also bound in chains with soldiers on either side of him. An angel then appeared to him whereupon his chains fell off and the prison opened on its own accord. He quietly walked out into the night with no resistance from the guards who were apparently unaware of what was happening. If God had done so much for Peter could He not have done even more for Jesus ?

Were it true that Jesus had risen from the dead and that he possessed an ethereal body which could pass through doors, walls and soar into the sky then the rolling away of the stone was an unnecessary act of God. The very fact that the stone had been rolled away is irrefutable evidence that he made his exit via the entrance.

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Needless to say Jesus never died on the cross ; nor did he rise from the dead. Two thousand years ago people believed in all kinds of tales ; and even in this twentieth century there are many who continue to give credence to them. In the New Testament we read that simple minded people openly declared that Jesus was one of the former prophets risen from the dead :

> "Now Herod the tetrarch heard of all that was done, and he was perplexed, because it was said by some that Elijah had appeared, and by others that one of the old prophets had risen." Luke 9 : 78)

In light of the foregoing testimony it is not surprising that the early Christains jumped to the conclusion that Jesus had risen from the dead whereas in truth he had only revived from a state of coma which they had mistaken for death. On another occasion the people believed that Jairus's daughter had died but Jesus assured them that she was not dead but only sleeping :

> "And all were weeping and bewailing her ; but he said, 'Do not weep ; for she is not dead but sleeping. 'And they laughed at him, knowing that she was dead." (Luke 8 : 52,53)

The Jews also were mistaken in thinking that they had killed Paul :

> "But Jews came there from Antioch and Iconium; and having persuaded the people, they stoned Paul and dragged him out of the city supposing that he was dead. But when the disciples gathered about him, he rose up and entered the city." (Acts 14 : 19,20.)

The Bible, therefore, relates instances of this kind where people were mistakenly proclaimed to be dead and even to have risen from the dead. Included among them was Jesus.

Death Wrongfully Diagnosed in Modern Times

In recent generations, including our own times medical experts have certified the deaths of thousands of persons only to be proved wrong when later the 'corpses' began to move and show signs of life.

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Mr. F.L. Rawson states in his book 'Life Understood' that he once attended a meeting of the Association for the Prevention of Premature Burial at which over four hundred cases of premature burial were given. The gravity of the matter was recently brought to the notice of the medical fraternity at a conference in South Africa :

> "Too many 'dead' people are getting up and walking about, a doctor told a medical conference here. His call for an investigation into methods of ascertaining death was rejected.
>
> Dr. A. Radford told a South African Medical and Dental Council meeting that newspaper reports about corpses that got up and walked aroused consternation in the mind of the public and aroused fears of being buried alive." (British Guiana Graphic 22.11.64)

Several years ago the writer of this article talked to a man in Grenada who had been pronounced dead and taken away to the hospital mortuary. The man explained how he regained consciousness and freed himself from the room of death by climbing through a window.

The Daily Chronicle, British Guiana, reported a similar case which occured in Birmingham, England :

> "Tom Smith thought his wife was dead when he found her sprawled on the bed. So, he said, did the family doctor, who informed the coroner. But as Smith and several helpers lifted his wife into a coffin to take her to the morgue, a policeman noticed she was still breathing.
> Ambulance men arrived and administered oxygen. Now Mrs. Lily Smith, 58, who was pronounced dead on Tuesday, is recovering in hospital from an overdose of drugs."

Another woman was also found alive in her coffin :

> "Doctors were fighting yesterday to maintain the life of 35 year old Miss Elsie Waring, found alive in her coffin on Wednesday by an undertaker.
> She was 'deeply unconscious' a hospital spokesman said.
> Miss Waring sent apparently dead to the undertakers from the hospital began moaning as measurements were being taken.
> A doctor was called in to give her first aid and she was rushed back to the hospital in North London, where earlier three doctors had failed to revive her after she was found in a state of collapse at her home." (Graphic, British Guiana, 13.12.62)

The case of a man has also been reported from Jamaica :

> "A man who was being prepared for burial at Hopewell on this island, suddenly burst out of the sheets in which he was tied and demanded who had trussed him up.
> The man was James Houghton, of Hanover Parish, whose death last week-end in the Montego Bay Hospital had been recorded in the hospital book.

> His body was handed over to his daughter and preparations were being made for his burial when the dramatic revival occurred. The hospital first denied then confirmed the death certification." (The Torchlight, Grenada, 29.6.56)

These are but a few illustrations which constantly occur the world over. Even today physicians are deceived. There is, therefore, nothing surpising that in the lifetime of Jesus the ordinary citizen erred so often in proclaiming the living as dead. It is asserted that a spear was thrust into the side of Jesus leaving no doubt as to his death on the cross. Eminent medical men have agreed that the blood and water which flowed from the wound is a sign that at the time there was life in the body because blood congeals on death. It should also be borne in mind that in times of battle men have survived after spears, arrows and bullets have pierced right through their bodies. Perhaps, in fact Jesus never did receive a spear thrust on the cross because Matthew, Mark and Luke do not mention it. It is only mentioned in the Gospel of John which was written last of all and at a very late date.

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Necessity of the Quranic Revelation.

Khwaja Zahuruddin Butt.

We live on things created by God. We should be miserable without them. We depend exclusively upon them for our existence The munificence of God keeps them ever existent Every act of cosumption or corruption of a thing in nature is followed by a fresh supply of it.

This constant process in nature only maintains our existence Rain comes from heaven every now and then. We can hardly exaggerate its necessity to man. A portion of it meets with immediate consumption. Another portion of it penetrates into the recesses of the earth and thus becomes inaccessible to human use. The rest becomes contaminated when mixed with other things. A new supply, however, in the coming season meets our ever existing needs. This is the universal law of nature observably in everything needed for human existence, as in the Physical so in the spiritual world.

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Revelation from God comes to nourish our souls, as rain is the source of nourishment to our bodies. Revelation has assumed the shape of sacred books. Like rain, every nation has been blessed with it some portion of it becomes extinct. Some portion, however becomes inaccessible to man, being imbedded in dialects dead and gone, while some portions become corrupt through human alloy. The Vedas are not authentic Scriptures. It is proved that many 'Sutras' are missing. Besides they are couched in a dead language. It is therefore impossible to dig the truths imbedded in the Vedas. Professor Brown, in his Literary History of Persia tells us that a great portion of the Zend Avesta is missing. Higher criticism of the Bible leads to the certain conclusion that the original Text of the Bible is extinct.

Professor Arnold who has translated the Buddhist scriptures tells us that interpolations have crept into the sacred writings of Buddhists. Thus all the Pre-Islamic revealed books lost their genuineness. They became extinct or corrupt or unintelligible. Reason demands that there should have been a fresh revelation to make up the deficiency. This new revelation which came in the shape of the Holy Quran proves the necessity of it, revelation by reference to this every day phenomena of rain referred to above. It says :

> "And we have revealed the book to you ..... as a guidance and mercy to those who believe and God sends down water from heaven and by it gives life to the earth after it has been dead. Verily in this there is a sign for those who hear". (Holy Quran 16 : 67)

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The verse, quoted above tells us that revelation acts on the human mind as the rain acts on the earth. As rain gives life to dead earth, in a like manner revelation gives life to dead hearts.

The Holy Quran has also resorted to the form of an oath in another place when describing the need and truth of revelation by appealing to the laws of nature. Thus it says, "I swear by the heaven which sends down

> rain and by the earth which opens her bossom with rain to let forth vegetables, that this Quran is the word of God and His revelation discriminating between truth and falsehood and that is not Vain and Frivolous" (IXXXV 1 : 14)

i.e. it is not uncalled for and unneeded, but like timely rain has come in its time. Here Almighty God calls attention to His manifest law in the form of an oath as a testimony for the truth of the revelation of the Holy Quran.

That there was a tremendous spiritual drought at the time of revelation of the Holy Quran cannot be denied. The whole revealed literature had become either extinct or corrupt or unintelligible. God was gracious enough to bless the pre-Islamic generations of the human race with His revelation. We are not the step children of God. Why should we be suffered to content ourselves with old and corrupt materials. This clearly shows that the Holy Quran came in time from Cod. Had it been also subject to human interpolations there would have been the need of a fresh revealed book. But the Holy Quran is at present assuredly the same as it was at the time of its revelation.

A new revealed book should be a redundancy Fresh supply in nature only follows consumption, corruption or extinction.

Existence of God

Mr Habib Ahmad M.A.

The idea of an Almighty Being is inherent in the very nature of man. That is why mankind has been worshipping super-natural beings since times immemorial. It is inborn in man, when overtaken by insurmountable difficulties, to cry for help to an Almighty Being. This tendency has led mankind to believe in a Supreme Being in one form or another since the dawn of human consciousness. In the beginning, man attributed such power to mysterious natural agencies, but, by and by, his conception of God was rectified through revelation.

Descarte gave proofs of the existence of God in this way. Because I think, therefore, I exist. But I am not the cause of my existence, there must be some greater cause than this effect, and that cause must not be less than God. Again, I am dependent being, there must be some independant Being on whom I depend, and that absolutely independent Being is God. Further the idea of God is implanted in my very nature as though the sign of the Maker on the produced goods.

There appears a design throughout the universe, there is nothing haphazard, everything is in order. This grand organisation can never be the result of automatism of mindless matter in motion from eternity. This universe seems to be definitely designed by an All-wise Creator. This earth can never have by itself provided every necessity for the manifestion of life. Its air, water, vegetation and the existence of the indispensable sun all clearly point towards a designing Mind, who wisely created all the suitable conditions on earth for the possibility of life on it.

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Evolutionary processes of the universe are in themselves proofs of the existence of God. Evolution implies organised motion of every sphere of existence towards realising an ideal state, but the progressive ideal state cannot be realised blindly, it can only be realised if the aimed-state is apprehended beforehand, this apprehension of the goal needs a mind, hence, these evolutionary processes of the universe are the result of a willing Mind, because the idea of goal cannot be apprehended by mindless matter.

In the evolutionary series qualitative emergence is hard to explain on mechanistic principles. The emergence of life from lifeless matter must be a miracle in the history of evolution. Similarly, emergence of human-mind from animal-ancestry is another miracle in the evolutionary history, all such events clearly signify that every sphere of the universe is realising some purpose, but the apprehension of purpose is beyond the capacity of mindless matter, hence, the matter is realsing the purpose of willing Mind, which is God.

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The testimony of thousands of prophets that an Almighty Being speaketh to them, their exemplary reformative service and their fulfilled prophecies are not less weighty signs of the existence of God. If we take a view of the life of the Holy Prophet, it appears quite evident that a Super-natural Power was helping him. In the beginning he was quite helpless and hard pressed, but at that very time he claimed in the name of his Lord that God would make him supreme in the land, all his claims marvellously came true. At one time, accompained by Abu Bakr, he was hiding in a cave, his enemies stood on the very edge of the cave. Hazrat Abu Bakr heard their voices and said, "Oh! we are caught". "Fear not, God is surely with us" replied the Holy Prophet firmly. This answer in such a situation clearly shows that the Holy Prophet had as living a faith in God as we have in the existence of the sun. God helped him at this critical moment and he was saved from the enemy. His life is full of such events, when it appears quite obvious that some Super-natural power was at his back. His life is a living sign of God. Similarly, when Moses, followed by the armies of Pharaoh reached the sea-shore, his men said, "You have brought us hither for destruction!" Moses replied, "Fear not, God is surely with me". Such words in such a situation can only be spoken by a person, who has hundred percent belief in an All-powerful Being. And his miraculous escape from such a situation is a clear sign of the existence of God.

Pandit Lekh Ram was a sworn enemy of Islam, he used to bring all sorts of accusations against the Holy Prophet and vilify Islam in the vilest manner. Hazrat Ahmad, the Founder of the Ahmadiyya movement, was much annoyed on account of his vulgar attacks. He prophecied that Pandit Lekh Ram would

be murdered within six years on account of his vile attacks on Islam and the Holy Prophet. Exactly according to the prophecy Lekh Ram was murdered within the prescribed period. The marvellous fulfilment of this prophecy is a mighty sign of the existence of God. It is beyond human power to foretell in such a clear and exact way. Hazrat Ahmad's another prophacy about the fall of Dr. Dowie is also a great sign of the existence of God. Hazrat Ahmad prophecied that Dr. Dowie and his city would perish within his (Hazrat Ahmad's) life-time because of his vilification of Islam and the Holy Prophet. Dr. Dowie was younger than Hazrat Ahmad and enjoyed sound health. On the eve of the prophecy Dr. Dowie's fame was at its highest and his mission was at its best, and there were no visible signs of decline. But, according to the prophecy, within a few years his city was ruined and he died an oblivious and ignominous death. American press admitted that Hazrat Ahmad's prophecy had come true and that he had achieved a spectacular success against Dr. Dowie. Clear fulfillment of this prophecy is a great sign of the existence of God. Hundreds of such signs are to be found in the life of Hazrat Ahmad.

Moral perfection can never be achieved by men without assuming God. Moral excellence becomes possible only when man considers himself responsible to Almighty God who will judge his actions in the life hereafter. If we abandon the idea of God and the life hereafter, there remains no other moral sanction to reform man completely. In the absence of the idea of God, there might be social links, obligations, law, and institutions, but all such agencies are unable to reform man's egoism. Only the idea of God and of life hereafter can enable man to achieve perfect moral excellence. Social institutions and oragnisations were present before the advent of the Holy Prophet but moral excellence became only possible when the Holy Prophet infused faith in a living God among his followers, then they achieved exemplary moral supremacy. Hence, existence of God is indespensable to support morality.

The Holy Quran is considered as pure word of God by Muslims and as such is unparalleled. It is the standing challenge of the Holy Quran that whosoever doubts its truth, should produce some verses like it. But none has dared to come forward to take up the gauntlet ever. The Holy Quran is from All-wise All-Powerful God, so, it will ever remain without a parallel. This is a great living sign of the existence of God.

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